304 178 The tattooing is purely decorative and informants say that it is a matter of fashion and seems to run in cycles. It will sometimes be out of style for years, then some popular young person will be tattooed and many of his or her friends will follow suit, often using the same designs. The patterns are pricked in with an ordinary needle and then rubbed with soot.

There seems to be no ornamental scarification and no mutilation.

## TRANSPORTATION

482 [472] The Tanala make no use of animals for draft or burden and are unfamiliar with the wheel. Women carry loads on the head, but rarely take heavy ones and never act as professional bearers. Men sometimes carry on the head for short distances, but do it clumsily, being accustomed to using a shoulder pole. This pole is made from a large bamboo or sapling of light wood 2½ to 3 inches in diameter and is usually 5 to 6 feet long. If of wood, the bark is removed, but the pole is not shaped in any way. The load is divided as equally as possible and slung from the ends. Heavy loads are carried on a longer pole between two men.

481 The Tanala carry light loads, about thirty pounds per man being the standard pack for long distance travel. However, they march fast, making twenty to thirty miles a day over very difficult country. They march without rests, but halt for two hours or more in the middle of the day, cooking a meal and perhaps sleeping for a time. The trails are mostly very steep and narrow and take the most direct line, with little attention to the slope. There are no bridges.

487 [473] At the present time, white travelers and the richer natives are carried in sedan chairs (*filanjana*), which are borne on the shoulders of four men. The Tanala Menabe say that they did not use this appliance in pre-European times. There seems to have been very little long distance travel prior to the European conquest and even now the average native, unless drafted for labor, rarely goes more than twenty or thirty miles from the village of his birth.

501 Canoes are used, but are relatively unimportant. Most of the streams in the Tanala territory are shallow and swift, with many falls and rapids. There is no regular river transport and most of the canoes are used for ferrying or fishing. They are identical with the river canoes used by the east coast tribes, but are inferior in workmanship. Some of the largest are as much as 25 to 30 feet long, but none of them exceed 2 feet in width.

1: Lolan E-8 (1926-27) 1933 FYP Tanala FYP



Canoes are always hewn from green logs, the work proceeding 396
as rapidly as possible, to take advantage of the initial softness of the wood. The outside is roughly shaped with axes and the inside hollowed out through a long slot about one-half the diameter of the log in width. When the sides have been worked to a thickness of 1½ to 2 inches, they are spread until they are nearly vertical. To do this, a row of small fires is kindled along the bottom of the canoe. When they are burning briskly, the cavity is filled with the leaves and stems of a green, succulent plant. The steam from this softens the wood and the sides are gradually opened out by driving in longer and longer thwarts. When the sides have been spread, the canoe, with the thwarts still in place, is weighted and sunk in a stream for a few days until the wood has set. Afterward, the thwarts are removed and the canoe worked smooth inside and out.

The above account was obtained from a member of one of the eastern Tanala groups. It seems certain that all the Tanala do not spread the sides of their canoes by this method, but I was unable to determine its distribution. Most of my informants had never seen a canoe made.

Sails are unknown. Paddles, like the canoes, are crudely made. 501 •
The usual type is about 4 feet long with a moderately broad blade, in the form of a pointed oval, and a plain handle. I often saw spades, or even simple sticks, used as paddles in ferrying and there was a taboo against the use of paddles in one of the large rivers in the Mananjo territory. This taboo is now ignored but the old people say that while it was in force the crocodiles in this river never attacked people.

## TRADE

The Tanala are not a trading people and I doubt whether, even 438
now, there is a single Tanala merchant or shopkeeper. Until relatively recent times the only commerce has been a little barter with the Betsileo for iron implements, silver jewelry and fine cloth and with Europeans for firearms and beads. The government has attempted to establish weekly markets at a few of the principal towns, but has met with little success.

What trade there is, is in the hands of Betsileo and Imerina who 437
have settled in the larger villages. Their stock consists mostly of trinkets and luxuries, the average Tanala family still producing nearly everything it needs. The value of money is thoroughly understood, but most of the trade is still by barter, the Tanala